

MAW-PEMITA'JIK QALIPU'K

Pronunciation [mow bemmy daa jick ha lee boog]

Meaning: The Caribou are travelling together

Qalipu's Monthly Newsletter

October 2016

QALIPU TO ADMINISTER MEDICAL TRANSPORTATION BENEFIT FOR ALL MEMBERS LIVING IN ATLANTIC CANADA

Qalipu First Nation is pleased to announce that effective immediately, they will provide the support, pre-approvals, processing and payment for all Medical Transportation Benefits for members of the Band who are living in Atlantic Canada that are travelling within Canada for medical reasons. This initiative supports enhanced growth and development of the Health Division, creates additional employment opportunities within the organization, and will significantly reduce wait times on claim processing for eligible members.

Medical Transportation is one of the benefits of the Non-Insured Health Benefits (NIHB) program, a health plan which all members of Qalipu, and other First Nations and Inuit in Canada, are eligible to receive. This benefit provides financial compensation, based on rates set by Health Canada, for the cost of travel, meals, and accommodations for members with a health condition requiring travel to locations outside their communities to receive necessary medical services.

Rob Dicks, Director of Operations noted that over the

past year and a half, Qalipu has been working to prepare for the enhanced administration of the Medical Transportation Benefit.

“We started working toward this goal by running a test pilot in Central last year. During the pilot we provided the Medical Transportation Benefit service to members in the three central Wards. Through regular internal auditing of processes, making the necessary adjustments to streamline the process, and seeking support and guidance through Health Canada, we have a successful foundation to take us forward. Our claims processing with this pilot reduced wait time on reimbursement of claims by as much as 6 weeks.”

Dicks went on to say that this initiative will be a model that can be used to expand administration and services that are provided to members of the Band. He said, **“We are developing our expertise, and preparing for the future.”**

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Photo taken near Port aux Choix by Trinda Hamlyn

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MEDICAL TRANSPORTATION BENEFIT

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Members are reminded that going forward all Medical Transportation Benefit claims are to be sent to **Qalipu's Corner Brook office**. Claims sent elsewhere will be re-directed back to the Corner Brook office, and will likely cause a delay. Members should also be aware that they are required to sign up for Electronic Funds Transfer (EFT) to receive payment on their claims. Find these details, and other important facts

regarding the Medical Transportation Benefit by reading the [Medical Transportation Benefit Fact Sheet and Useful Links](#)

For more information please contact a member of the Non Insured Health Benefits team at 1-855-675-5743

KE'TIPNEMK (HARVEST) FUNDRAISING DINNER & SILENT AUCTION

GET YOUR TICKETS BEFORE THEY SELL OUT!



WHO WE ARE

The Qalipu Cultural Foundation is a non-profit charitable organization that was formed in 2014 to support Mi'kmaq culture in Newfoundland and Labrador. The foundation exists to promote and support cultural activities within the Band, to involve communities in Mi'kmaq culture, and to document our heritage. We strive to inspire our people to proudly embrace their heritage, to empower them to continue the traditions of our ancestors and restore the spirit of Mi'kmaq culture in Newfoundland and Labrador.

FEATURING • Cultural Sharing • Story Telling • Ceremony • Singing & Drumming • Aboriginal Fine Arts & Crafts • Elegant Three Course Meal of Traditional and Modern Cuisines

WWW.QALIPUCULTURALFOUNDATION.CA



WHEN
October 22nd, 2016
6pm - 9pm

TICKETS
\$45.00 Each

WHERE
Jennifer's Restaurant
48-50 Broadway, Corner Brook, NL

WHAT WE DO

Youth Engagement
Elder Symposiums
Outdoor Activities, Camps & Retreats
Cultural Support Programs
Educational Outreach
Workshops and Sessions
Cultural Sharing

CONTACTS

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QALIPU CULTURAL FOUNDATION HOLDS AGA, PREPARES FOR BIGGEST EVENT OF THE YEAR

The Qalipu Cultural Foundation held their Annual General Assembly on September 14 in Corner Brook.

Resource Coordinator Mitch Blanchard noted that the purpose of the meeting was to welcome the new and returning members to the Board of Directors. The 2016 -2017 Board of Directors is as follows:

Sherry Dean, Chair; Marie Eastman, Vice Chair; Brian Dicks, Treasurer; Kelly Anne Butler, Secretary; Arlene Blanchard White; Marlene Farrell; Perry Young; Kevin Barnes; Patricia Brockway; youth seat (vacant)

The AGA report was reviewed and a discussion followed regarding community engagement activities over the past year. There was also a discussion on strategic planning for the Foundation which is set to take place over the course of the year ahead.

Major goals for the Foundation were identified including increasing community facilitation and engagement, increase partnerships, programming and participation at events.

The group also discussed the upcoming Ke'tipnemk Fundraising Dinner & Silent Auction, which is set to take place at Jennifer's Restaurant in Corner Brook on October 22.



The Corner Brook Aboriginal Women's Association was on hand to share songs at this special service.

CELEBRATION OF ST. ANNE

On July 25th Sacred Heart Parish held a special service in honour of St.

Anne, the patron Saint of the Mi'kmaq people. Many volunteers worked together to make this possible. While there are too many to name, special thanks go out to each of the drummers, singers, readers, the choir and the many hands who worked together in honour of St. Anne.

The celebration was also made possible through the kind invitation of Father Donald Leonard of Sacred Heart Parish. Following is a passage from his sermon that day.

“Indigenous peoples have a sacred tradition of honoring their elders and honoring their ancestors by upholding their heritage. It is to them that we give thanks and pay homage for these present blessings. They persevered in the hard times and by their lives formed each of us. Can we remain true to that heritage; can we keep the faith? They are counting on us.

Who were our ancestors? **“These** were godly people whose righteous

deeds have not been forgotten; their wealth will remain with their descendants and their inheritance with their children’s children’ (from the first reading).

They are here with us now. They are part of the communion of saints joining us in this Mass- they are there, on the other side of death, we are here, still earth bound. They are here with us because they have no bounds. They are so happy and proud that we have gathered at church to remember them, to honor St. Anne, to celebrate **the Mi'kmaq culture, and they are so** joy-filled that we have not forgotten that ultimately all praise and glory for the blessings that come to us belongs to the one triune God.

They want to remind us that their God and our God are the same God- the Christian God- the God we call Father, Son, and Holy Spirit. The God who was the Fire in the burning bush for Moses, the God who was the gentle breeze passing by Elijah, the God of Earth. Wind, and Fire. The God of our **salvation.”**

MAKING AN IMPRESSION: YOUNG QAL-IPU WRITER INSPIRED BY NOVELIST KATHERINE MCCARTHY

Written by Kaylee Sullivan

On Wednesday August 31st, 2016 I had the chance of meeting Katherine McCarthy at a book signing at the St. George's Public Library. I interviewed her about her new novel, **"Invisible Victims; Missing and Murdered Indigenous Women"**. This novel is the 15th installment in the Crimes Canada series. This novel shows the devastation and heartbreak surrounding violence against indigenous women, both in the past and in the present day. When asked about her inspiration in writing the novel, she expressed her need to write. Not because she was forced to, but rather that she felt the need to. She felt that the public needed to be more educated and aware about the troubles indigenous women have faced, are facing and unfortunately will still face in the future. In the novel, she discusses major issues in the past that have been left buried and without proper justice. Such as the Sixties Scoop, where aboriginal children were forcibly taken from their parents and put in orphanages. There were more than 11,000 cases identified, but it is presumed even more cases were left unnoticed or ignored. Another issue that Katherine discussed was the residential schools, where aboriginal students faced abuse, hard labor and even death in discrimination of their indigenous roots.

Even though these horrid true stories of pain, suffering and sadness, seems long in the past, today the fear of being an Aboriginal, especially an Aboriginal woman, is high. They face fear of being murdered, or taken, mostly never to be seen again. In the wake of realizing the huge problem Canada has to face, they created a symbol. A red dress. Red to symbolize one of the main colors of the aboriginal culture, and the violence. The dress to symbolize the women. This symbol was used on the **cover of Katherine's novel, that and a** black dull forest behind it. It is truly beautiful, even though the symbol is to show the dark, shadowy world behind the vast story of purely evil crimes against the indigenous women.

Katherine was a true inspiration and joy to listen to, as she spoke so passionately about her novel. It shows us that even in the darkest depths of hatred and crime, we will always rise above all and in the end, will come out stronger.

PLEASE CONTRIBUTE:

ABORIGINAL TRADITIONAL KNOWLEDGE ON WOODLAND CARIBOU IN NEWFOUNDLAND

PURPOSE OF THE STUDY

The purpose of the study is to formally collect and document Traditional Knowledge on the woodland caribou species including such topics as historical population trends, distribution and behavior in the Bay St. George area.

TIMING OF THE RESEARCH

Interviews will begin September 19, 2016 and run for 4-6 weeks. Interviews will be conducted in an office setting or **interviewee's home as preferred** by the interviewee.

CONTACT US

If you would like to participate in the study or have any questions please contact:

Project Manager: Melissa Brake
Email: mbrake@qalipu.ca
Phone: 634-0996 Ext. 227

Researcher: Madonna Louvelle
Email: mlouvelle@qalipu.ca

Researcher: Mary Elsa Young
Email: meyoung@qalipu.ca



Woodland Caribou (*Rangifer tarandus caribou*)

HARVEST SEASON

Submitted by Jonathan Strickland, Manager of the Natural Resources Division

As the evenings get cooler, and leaves begin to change color, our attention naturally shifts to the harvest season that is upon us. Fresh vegetables are moved from the garden to cold storage, berries are picked and stored and we have frozen trout and salmon and salted **cod from this year's fishery. As the** fishing rod is replaced by a gun or bow, we begin to look forward to a successful hunting season!

The hunting season is a time many families look forward to all year. As we head out on the country, it is a time to embrace the beauty all around us. With the temperature now cooler, we replace the smell of bug spray with the ever-distinct smell of fall. Those that choose to hunt alone, enjoy the opportunity to be consumed with thoughts and dreams, listen to the silence of the forest, and feel small compared to **mother earth's creation. Those** that hunt with family and friends embrace the opportunity to share stories and jokes, laugh, and remember the true feeling of teamwork while returning home with a harvested moose from difficult terrain.

At Qalipu Natural Resources, we would like to remind hunters to remain responsible during this hunting season. Mixing drugs and alcohol with the hunt, not wearing a helmet while operating your ATV, a lifejacket while using a boat, or failing to wear blaze orange are all things that could turn you hunting experience into a negative one and leave family and friends to grieve a loss.

We must also remember to respect the land itself. While on the country, remember to avoid littering. If you see that somebody else has littered, pick it up if possible and add it to your own backpack. Avoid causing physical destruction to wetlands with your ATV and 4X4 vehicle. Finally, remember the teachings of our elders and harvest only what you need. After a successful harvest of any kind, remember those in the community that may be elderly or in need and offer to share your bounty with them.

Finally, don't become too busy to enjoy this season. If you are not able to harvest this season, take the time to just go outdoors. As we breathe the fresh air, let us remember our heritage, and all the **land has provided for the Mi'kmaq** people!



FIND HELP HERE: ADDICTION RECOVERY DROP IN CENTRE, STEPHENVILLE

The difficulty of life is that the very cup that holds our joy, is carved out and deepened with the sharpness of our own suffering. Each of us is vulnerable—illness, abuse, addiction, emotional trauma, death; the Creator challenges us all. Understanding that we all struggle, that no life is perfect or without pain, can unite us in the human experience, and lead us to healing through leaning on each other.

This awareness, and the power of “people helping people” are what guides the work of Don Russell, a Mi’kmaw man who runs the Addiction Recovery Drop-in Centre in Stephenville. Don is recently returned home to Stephenville having retired from a career in counselling. He holds a Bachelors and Masters of Social Work, and has several designations in addictions counselling. He has also been in recovery for the past 32 years.



Don Russell

“Understanding that we all struggle, that no life is perfect or without pain, can unite us in the human experience, and lead us to healing through leaning on each other.”

“The fourth step...” Don begins chatting casually with the group about the 12 steps to recovery that are common to any addiction. He is playing pool with one of the drop-in regulars, others sit around a table, chatting, playing cards, and drinking coffee.

“The fourth step is to make a searching and fearless moral inventory of ourselves. The fifth step is to admit to God, to ourselves and to another the exact nature of our wrongs.”

While Don relies on tried and tested strategy, and his education in dealing with addictions, the Drop-in Centre is not an AA meeting, nor any other kind of scheduled thing. During the hours of 11 and 2 on Tuesdays, Thursdays and Fridays, people come and go freely. It is a place not only to talk and find support when you need it, but also one in which you can be social in an environment that does not include alcohol. The visitor count since the centre opened in January is now well over 500 and includes some that are struggling to break free of addiction, and others who are now sober and working on staying that way. The family members and loved ones of addicted persons also find support at the Centre.

“I do this work as a volunteer.” Don said, “I thought, after I retired, why

just sit around and watch the grass grow? **What can I do here?”** The answer was sharing his skills and his own life experience with people in the Bay St. George area. Looking around at the situation that many of our people are in, both young and old, it is easy to see that we need a place like the Drop-in Centre, and we have a lot to be thankful for in **Don’s contribution to the community.**

Don wished to share thanks for the donations he has received including furniture, tea and coffee, private donations and contributions from local businesses. These are essential in helping pay the rent for the space, Room #2 in the Harmon Mall. He said there are many businesses in the area who have made donations, too many to name them all. He is especially thankful to regular contributors he can always count on like **The Dreamcatcher Lodge and Callahan’s Construction.** He said, **“There is a spirit of generosity in this community and I am pleased to be part of it.”**

If you’re reading this and would like to make a donation in support of the Addiction Recovery Drop-in Centre, please get in touch with Don at 643-9421.



Brian has been sober for 22 years. He spoke of the turmoil he faced before getting sober. He reported that he is much happier and enjoys the friendship and support he finds at the Centre



OUTDOOR EDUCATION PROGRAM: MOVING FORWARD

Qalipu First Nation is pleased to announce that we will play an important role in the Outdoor Education Program at Killdevil Camp in the beautiful Gros Morne National Park. The program will continue this year thanks to a collaboration and renewed partnership with the Newfoundland and Labrador English School District. This partnership has allowed Qalipu to hire staff to coordinate the program, and will allow for the continued delivery of the program to grade 5 students. On September 28, the first students to participate in this year's program arrived at camp which, just last spring, was at risk of being eliminated after nearly twenty years.

The Outdoor Education Program, offered to students in the western region since 1997, is an educational experience that meets classroom curriculum requirements, while students benefit from immersion in the great outdoors. This two-and-a-half day camp-based program is structured around seven modules that have children engaged in activi-

ties such as an archaeology dig, poetry writing, and exploration and appreciation of our natural environment.

Qalipu became involved in the Outdoor Education Program in 2014 in partnership with the school district to help support the program. Ralph Eldridge, Director of Service Qalipu said, **"The program was a natural fit for Qalipu as it aligned with our mandate of promoting and preserving Mi'kmaq culture. In 2014 when we came to the program as a partner, Qalipu developed and delivered a new Social Studies module *Epsisi'tat Awia'tat* or Little Feet Travelling in a Circle. The focus of the culturally based module centers on sustainability, history of the aboriginal people in Newfoundland and Labrador, and how the Mi'kmaq relied on mother earth to provide for the necessities of life."**

While helping to coordinate this program, Qalipu will continue to deliver the *Epsisi'tat Awia'tat* module and continue to provide unique cultural experiences to students through participation in

such things as sunrise ceremonies, talking circles, drumming and singing. Future goals include ensuring sustainability of the program for future generations, providing opportunities for schools in the central region to participate in the Killdevil program or offering a parallel program in that region, and integrating greater cultural content within the existing teaching modules.

Brendan Mitchell, Chief of the Qalipu First Nation said, **"This is an example of what we can accomplish through working together. With the school district at the table with Qalipu, we feel this program will continue to be part of the school experience so many of our young people will look back on with fondness."**

For more information on getting your classroom involved in this opportunity, please contact Outreach Education Officer Michelle Matthews at 634-3856 or by email mmatthews@qalipu.ca



Sara Leah Hindy is one of two new employees hired by Qalipu to help deliver the Outdoor Education Program. We also welcome Michelle Matthews as Outreach Education Officer.

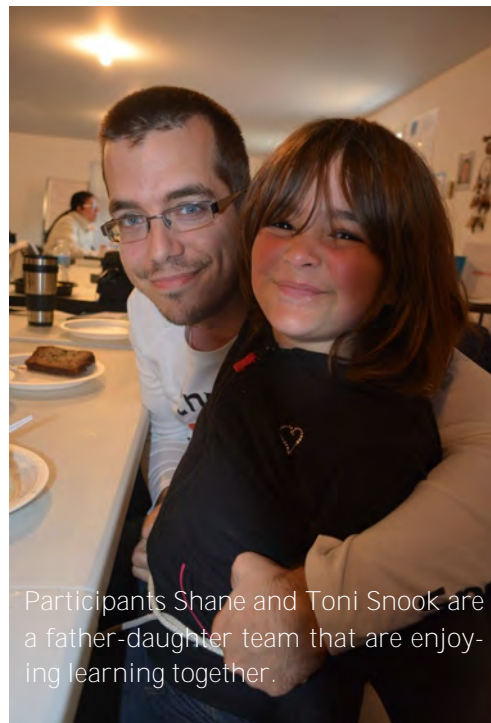
LANGUAGE AND CULTURE CAMP IN PORT AU PORT-HOPE FOR FUTURE GENERATIONS

Toni Snook is from Frenchman's Cove but today, along with her dad, Shane, she will stay with a host family, a unique approach that connects participants with the community of De Grau, the location of the 4-day **Mi'kmaq Language and Culture** Camp.

Language lessons with teachers Dr. Bernie Francis and Mr. Curtis Michael take place throughout the day, along with breaks for good food prepared by a local team (on the day I visited it was fish cakes, seafood chowder and a spread of deli meats, cheeses, fruit and desert). Songs are shared, a traditional dance is practiced, and there's plenty of laughter to go around. At night participants gather around the fire for continued engagement with spiritual leader Terry Muise.

The camp is the fourth of its kind organized by Delina Petitpas through her work as Chairperson of the **Mi'kmaq Burial Grounds Research & Restoration Association**. This year, **it's being put off in partnership with Benwah First Nation Chief (and Port aux Port Ward Councilor for Qalipu) Jasen Benwah.**

Toni is one of many children who are learning at their own pace with language apprentice Marcella Williams in a space nearby the main **"campus"-the Mi'maw Cultural Centre** where over 100 adults have gathered at different times throughout the week to receive teachings. It is especially through the enthusiasm of the children that one can feel the **significance of learning Mi'kmaq: Toni is lit up as she reports conversing with dad in Mi'kmaq sometimes, and having post-it notes all over the house to help her learn.**



Participants Shane and Toni Snook are a father-daughter team that are enjoying learning together.

LEADING WITH LOVE AND LAUGHTER

Teachers Dr. Bernie Francis and Mr. Curtis Michael work well together. Through lessons, stories, songs and dancing the two men keep things interesting. Michael, a full time teacher at **L'nu Sipuk Kina'muo'kuom School**, says that language is at the heart of our culture and that it connects us with our past.

"My grandfather spoke only Mi'kmaq. I made a promise to him that I would learn the language so that I can speak to him when I get to the other side."

He said, "maybe we should all learn a few words, to say hello to our ancestors when they greet us."

Dr. Francis, is *the* Francis of Smith/Francis Orthography. **This system of writing Mi'kmaq was developed in the 1970's and is now the accepted form used throughout much of eastern Canada.** Dr. Francis is a well-known leader in the study of

Mi'kmaq and he is a linguistic consultant for all bands in Atlantic Canada.

Dr. Francis spoke to his long standing connection with **Newfoundland Mi'kmaq.** He spent many years working with the Miawpukek First Nation developing curriculum for teaching language in schools there. This is his second time being engaged for the language camps in Bay St. George.

Dr. Francis said, "this is a highly intelligent group. They catch on quick. The best part is seeing how hungry they are for culture."

He added, "To be Mi'kmaq is to have fun. Our culture is loaded with humour. When we teach, we tell stories. A lot of them are funny stories and sometimes the joke is on us. This keeps people loose, puts their guard down and they are better able to learn."



Dr. Bernie Francis and Mr. Curtis Michael teach the ancient traditional Mi'kmaq dance, Ko'jua

Note: Delina Petitpas is working on bringing language and culture camps to the Bay of Islands area. Good luck Delina!

BENEFIT CONCERT MACKENZIE STONE

WHEN

**October 23
3pm—8pm**

WHERE

**Royal Canadian Legion, Corner
Brook**

**FEATURING • Brian Dicks • Ray Gardener & Angela Brown •
Lisa & Alma Clark • Steel Dog • Vinyl Junkies • Paul Pike Band •
Glen Bellows • Elaine Clark**

Contact Brendan Mitchell to join the music lineup 660-5310

CLICK HERE TO DONATE TO MACKENZIE'S JOURNEY (GO FUND ME)

ALL WELCOME

PRIZES

Get your tickets at the concert for a chance to win a new guitar

SILENT AUCTION

Gift baskets, assortment of donations will be on display for silent auction.

FOOD

Soup and Sandwiches, hot dogs

Tea, coffee and pop

BENEFITING

'Mackenzie Stone is a beautiful, brave and courageous 10 year old little girl, with Cerebral Palsy.

Mackenzie has had another major surgery, which is called Proximal Femur Derotation Osteotomy, which means that they have cut her femur bone near the hip to rotate and secure the bone in place with plates and pins. She will have to be in a wheelchair for 6-8 weeks and not be able to weight bare. She will have a long road ahead recovering and then lots of therapy. This means more trips to the children hospital in St. John's for an extended period of time for her therapy.

Please help us share in her journey and milestones, to anyone who wishes to help we thank you so much in advance. God bless you all and please keep her in your prayers."

-Jonathan Stone, father

INTERVIEW WITH A SWEAT LODGE KEEPER, FIRST INSTALLMENT

The Sweat Lodge is a place to gather for a sacred ceremony that can be conducted for many reasons, all of which can be said to lead back to a primary purpose: spiritual cleansing. To briefly summarize, under the guidance of a Lodge Keeper, participants sit together inside the lodge where water is splashed on hot rocks to create heat and steam. The stones are referred to as the *Grandfathers*. They are heated in the sacred fire and are brought in at various stages of the ceremony to be placed in a small pit at the centre of the lodge. The lodge itself is like a small hut that, when closed, is very dark. Prayers, songs and laughter are all part of what happens in the lodge.

There's a lot more to understanding what happens before, during and after the sweat. To help readers better understand what to expect, the protocol that participants abide by, the significance of the sweat lodge, and other questions you may have, the topic will be featured in **our next few newsletters. To begin, let's** meet a local Lodge Keeper, Mutchie Bennett. I met with Mutchie on the day of the Changing of the Seasons Sweat on September 22 to discuss his role as Lodge Keeper (he has a lodge built on his property and regularly holds ceremonies there).

AW Tell me about your first sweat.

MB It was at the first powwow in Flat Bay. I was nervous as anything. I recall **thinking 'how hot will it be? How dark? What's going to be said? I will have to open up and say what's in my heart, in front of people who know me.'** That first round, I was in survivor mode. But after that, after the first round when I left the lodge to bring in more grandfathers, I **was at ease. I thought, 'this is what has been missing in my life.'** I was beginning to realize what was whole, and what was real.

AW You were asked to bring in the Grandfathers on your first sweat?

MB I was surprised too! That sweat was led by Don Capelin, an Elder from Quebec. He asked me to assist him. I was honoured. I ended up doing two more sweats that same weekend and I became interested in being a helper.

AW How did you come to be a lodge keeper yourself?

MB That same year, after the first sweat, I went back to Nova Scotia and got involved in a group, The Defense Aboriginal Advisory Group. The group was made up of civilian and military serving members of aboriginal descent. Inuit, Metis, and First Nations from across the country. We started to do things in Halifax that hadn't been done before. Things that were important to native people. This led me to get to know the cultural and spiritual leaders that were on the reserves, to build relationships.

**Mutchie went on to talk about subsequent participation in a similar advisory group in Ottawa, receiving sweat lodge and pipe ceremony teachings from an Algonquin friend there whose grandmother was Mi'kmaw, returning to NS to co-chair another group, this time representing all of Atlantic Canada. This was the group that made possible the construction and use of a sweat lodge on Department of National Defense land, something that had never been done before. The lodge was in operation for two years, Mutchie's role was Fire Keeper. He was very proud to serve the people in this way.*

MB For two years I was the Fire Keeper at that lodge, I was also regularly participating in sweats in Millbrook and getting to know the Elders there. In my final year of service, before I would retire and come back to Newfoundland, two of the Elders came up to me. They said it was time to start getting me ready to carry a pipe, to lead the sweat and help my people when I go home. I was unsure about it but, they reminded me that it wasn't them choosing me, it's the spirits who

choose. They said, 'it's just our responsibility to get you ready.'

AW What happened then?

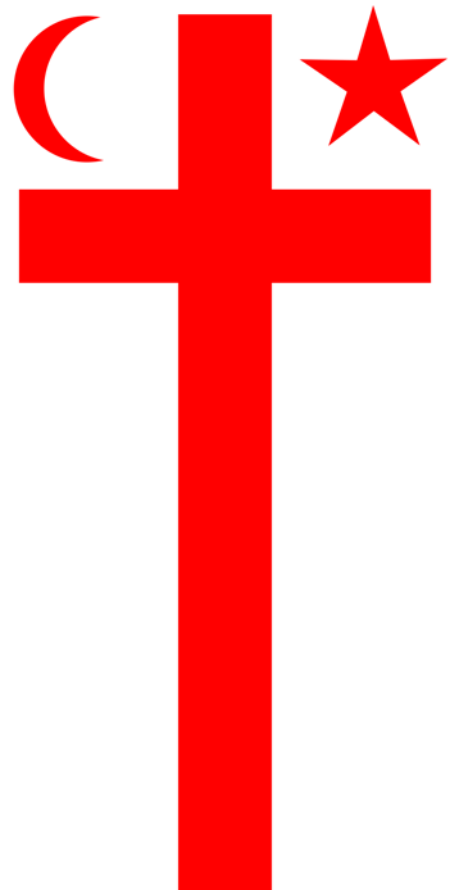
MB I took up the challenge. It wasn't about money, or ego either. I was at the right life stage to be free to commit to it. My children were older and settled, I was no longer tied to a busy career. All of this was part of being ready to take on the job.

I fasted, I was required to live totally drug and alcohol free. This doesn't just mean I go without, it also means I don't buy it.

Carrying this responsibility means you must always be ready to respond when you are needed, when the people need you.

The Elders told me, 'be true to yourself and your culture. If you can't do that, you bring back the pipe to your elders.'

To be continued...



Qalipu First Nation

The presence of Mi'kmaq populations living in Newfoundland was ignored in the Terms of Union when Newfoundland joined Canada in 1949.

In the 60 years that passed before recognition was achieved in 2011, the caribou people had roamed far and wide.

Qalipu (Pronounced: ha-lee-boo, Meaning: Caribou) is a vibrant Mi'kmaq First Nation established in 2011 as an Indigenous Band under the Indian Act. With some 24,000 members spread across many communities both on the island and abroad, we are one of the largest First Nation groups in Canada.

Qalipu has no reserve land; it is made up of 66 traditional Mi'kmaq communities, spread out over 9 Electoral Wards. An elected Chief and Council govern the Qalipu First Nation. Ward Councilors are elected to represent each of the nine Wards. Additionally, two Vice-Chiefs represent western and central Newfoundland and the Chief is the official spokesperson and leader of the Qalipu First Nation as a whole.

Qalipu has three satellite offices located in Glenwood, Grand Falls-Windsor, and St. George's and its central administrative office is in Corner Brook. These offices give representation to the regions of our dispersed Mi'kmaq communities.

Core programs and services are delivered by a growing body of staff. Our service offering includes education and training, health benefits and services, employment programs, registration assistance, environmental monitoring, culture and heritage and community economic development. Qalipu also conducts a variety of special programs which vary from year to year.

Economic and Corporate development are led by the Qalipu Business Trust Committee which is comprised of representation from Council, senior staff and members at large. The Committee, along with the Qalipu Business Network, and the **Mawio'mi Business Forum, represent some of the avenues where relationships are built and partnerships are formed with industry and other stakeholders to foster Band prosperity and growth.**

Get to know us better by exploring our website, Qalipu.ca, or spending time with us at National Aboriginal Day and other celebrations that are shared on our events calendar.

CONTACT US

Maw-pemita'jik Qalipu'k is a monthly newsletter. In it, we aim to share not only the happenings of the Band but also, to help connect our dispersed communities.

If you would like to give your thoughts on what you've read here, or share an upcoming community event, achievement, news item, or anything else that may be of interest to our indigenous community, please get in touch:

Alison White
Communications Officer /
Executive Assistant to the
Chief
Qalipu First Nation
Tel. 709-634-5163
Email awhite@qalipu.ca

10 % off for Qalipu members at Barnes Sporting Goods

Barnes Sporting Goods – 16 Humber Road, Corner Brook.

Part of the Corner Brook business community for 59 years

Specializing in hunting, fishing, trapping supplies, fishing tackle, general sporting goods.

